



ABDUL AZIZ, THE LATE SULTAN OF TURKEY.  
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**THE REIGN  
OF A MOHAMMEDAN RULER.**

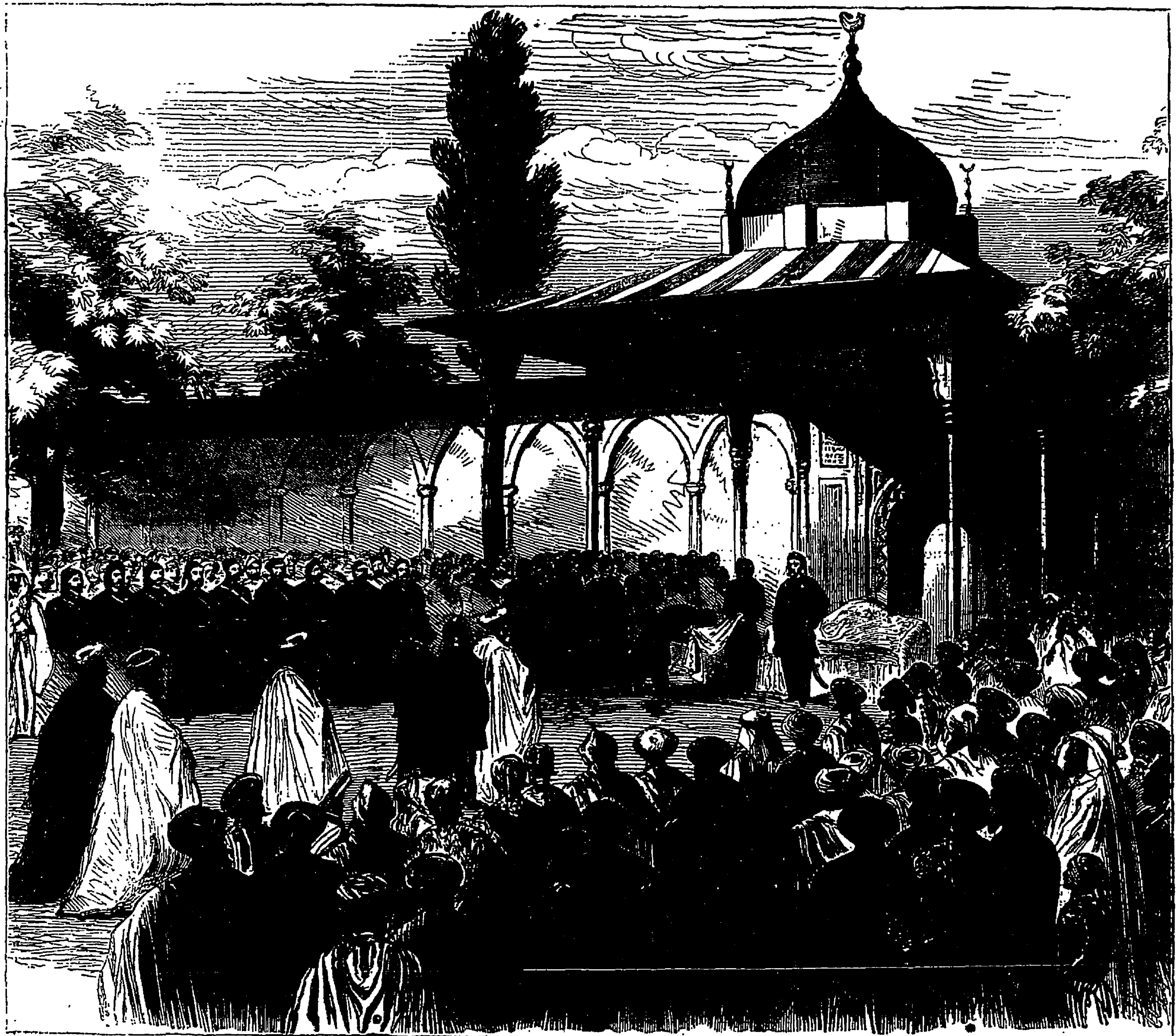
ABDUL AZIZ

was born on Feb. 9, 1830; succeeded his brother as Sultan of Turkey on June 25, 1861; reigned fifteen years over his people, or, rather, lived so sensually and extravagantly that Turkey was brought to the verge of ruin. He was deposed

in favour of his nephew on Tuesday, May 30 last, and has since committed suicide.

The late Sultan (of whom we print a portrait on our front page) ascended to the throne of Abdul Medjid, his brother, in virtue of the Turkish law, by which the crown devolves, not upon the eldest son of the Sovereign, but upon the eldest male member of the Imperial family. Abdul Aziz began his reign by promising important reforms, especially in connection with the national finances. As an earnest of his intentions he reduced the civil list, cut down the expenses of the Court, and declared that he

would have but one wife. He at the same time pronounced that all Turkish subjects without distinction of religion would be equal before the law. How these promises have been fulfilled is known to all the world. In 1867 he paid a visit to the Emperor of the French, in Paris, and then came across to this country as the guest of the Queen. When he left, after a stay which extended from July 12 to July 23, he was said to have been profoundly impressed by what he had seen. The next year he established a Council of State, and opened it in a speech in favour of progress and reform. Soon afterwards the Cretan insur-



A RECEPTION BY THE SULTAN IN CONSTANTINOPLE.

rection, which had for some time been a source of trouble to his Government, was finally suppressed. Before this and after, loan upon loan was contracted until, at the end of last year, the nominal amount of the foreign debt reached the sum of £184,981,783. Yet the first foreign loan only dates back to the year 1854. It is now known that, although the country has long been in a state of financial embarrassment, the deposed Sultan hoarded treasure to an immense amount in his palace, and that he continued to spend extravagant sums in the gratification of his luxurious pleasures and his despotic caprice, while a troublesome insurrection was draining the resources of the empire and jeopardising its place in Europe.

So may the worthless and baneful life of

Abdul Aziz be summed up. In him the demoralising effects of vicious indulgence in polygamy, as permitted by the religion of Mahomet, received strongest illustration; and yet the Softas (the young students of Turkey), who had a hand in deposing him, as it is reported, are actually said to have been inspired to accomplish this act of patriotism by the book which has lust for its corner-stone!

**THE PRIVATE LIFE OF THE LATE  
SULTAN**

reached a depth of degradation which it would be difficult to gauge. There is no lack of information, however, which may give us some idea of the character of Abdul Aziz. A correspondent of the *Economiste Français*, writing from Con-

stantinople some few months ago, informed us that nothing could be more striking than the outward signs by which the distinguished persons and the people manifested their sense of the late Sultan's awful power. He hardly received anyone but the members of reigning families who might chance to visit Constantinople, the foreign Ambassadors, the Grand Vizier, the Sheik-ul-Islam, and now and then a stray Pasha or two. Turks approached him with an outward show of fear, and had generally to wait several hours before being introduced into the presence. As soon as they had crossed the threshold of the room in which the Sultan sat they crouched close to the wall, their bodies bent, their hands folded on their stomachs in an attitude of the most abject humility. When the Sultan went out he

refused a desirable addition to his harem, which had 1200 inmates.

### THE DEPOSITION.

We have now details of the dethronement of Abdul Aziz. The correspondent of the *Daily News*, writing on Tuesday, May 30, states:—

"This morning, at seven o'clock, Constantinople was awakened by the firing of cannon. Each ironclad in the harbour fired 101 guns. Murad Effendi was ushered in as the new Sultan, and all Abdul Aziz's long-laid schemes for the succession of his son thus fall to the ground. The chief Ministers, Mahmoud, the Grand Vizier, Hussein Avni, the Minister of War, and Ahmet, Minister of Marine, waited upon the ex-Sultan yesterday, at his palace of Dolma Baghtche, and urged upon him the demands of the Softas. How they were received may be imagined when I state that immediately after they took the necessary steps to compel him to abdicate. The palace was surrounded. It faces the Bosphorus, and the seaward terrace was occupied suddenly by sailors from the fleet, the Sultan's pet toy, which for six months in every year has been anchored in front of his palace windows. At the same time soldiers surrounded the building on the landward side. The Sultan was taken on board an ironclad and sent to Top Capon, having previously been forced to abdicate. Earlier in the day the Minister of Foreign Affairs had an audience with the Ambassadors, and in the evening, immediately after the abdication, called on them again.

"The excitement in Constantinople was, and is, immense. The first fear on hearing the cannon was that a hostile fleet had arrived. When, however, the heralds rushed about proclaiming Murad as new Sultan, the anxiety changed into delight. Greeks and Turks kissed each other in the streets, and everywhere there was mutual congratulation. Consolidés, which yesterday were at 11½, rose to 16 before nine o'clock. The men-of-war in the harbour are decorated with flags, and everywhere there is rejoicing. At ten a.m. another salute was fired to indicate that Murad was on his way to the Mosque of Ayoub to be girt with the sacred sword of Osman. He has since returned. Everywhere he is well received. The streets are filled with men shouting 'Long life to Murad!' The Armenian and Greek Patriarchs are now on their way to congratulate him. Murad is the son of Sultan Abdul Medjid. He has been kept a strict prisoner in the palace of the late reigning Sultan for some years; is said to be a man of intelligence, and to know a little French."

### SUICIDE

It was at first reported that assassination had followed deposition. The *Daily News* correspondent telegraphed, however, from Constantinople, on Monday morning last:—

"On Sunday the deposed Sultan, Abdul Aziz, committed suicide. An inquiry was held and a procès-verbal drawn up. Nineteen doctors attended, including Dr. Dickson, of the British Embassy, Dr. Millingen, and various medical men belonging to the other Embassies. They were unanimously of opinion that death resulted from hæmorrhage from an artery in the arm, probably caused by a pair of scissors. The deceased was buried this morning. Tranquillity prevails throughout the city."

It may be added that a telegram sent by the Turkish Minister for Foreign Affairs to the Ottoman representatives abroad corroborated the foregoing statement. The telegram was dated Sunday, June 4, and stated that:—"A sad event has just painfully affected our august master and his Government. Abdul Aziz Khan, who for some time past had given evident signs of mental derangement, having locked himself this morning in his apartments in the palace of Tcheragan, killed himself by opening the veins of his arm with a pair of scissors which he had concealed about his person."

### THE NEW SULTAN.

Murad Effendi, eldest son of Abdul Medjid, and the new Sultan of Turkey, is a young man of a determined cast of countenance—the very opposite in appearance, indeed, to his late uncle, whose sensual and heavy features are this week delineated in the PENNY ILLUSTRATED PAPER. The seemingly well-informed Constantinople correspondent of the *Paris Temps* writes on May 30:—"Murad Effendi, confined in Dolma Bagtsche, had solicited and obtained permission, two days ago, to visit a mosque belonging to him on the Asiatic coast, near the village of Haidar

Pasha. That night Hussein Avni Pasha, the Minister of War, went and brought him to Stamboul. What happened afterwards at the palace of Dolma Bagtsche nobody knows. Has Abdul Aziz been strangled, as two Softas and a high functionary of the Sublime Porte have assured me, or is he living, and is it enough to depose him? Who knows? Has he been killed in the kiosk in the gardens of the palace? The only thing certain is that Stamboul is en fête because Murad has ascended the throne. He was born on Sept. 4, 1840. He is, according to all who know him, amiable without fanaticism, and pretty well informed on the state of European ideas. He speaks and reads French. Much is hoped from him, and doubtless his accession is fortunate for Turkey, and will perhaps be the means of preserving general peace. The revolution is evidently the work of the War Ministry, supported by the wishes of the people."

We learn that on the morrow of his uncle's deposition the Sultan Murad took up his residence at the Imperial Palace, "where he received numerous congratulations." One of our Engravings may help the reader to realise the scene presented at a reception by the new Sultan. It is the "Salamlik," which is here pictured. This ceremony takes place on the first day of Bairam, after the fast of Ramazan. The scene was sketched from the Ambassador's tribune, the locale being the grand entrance to the Seraglio. It would require the brush of John Frederick Lewis, R.A., to give an adequate idea of the brilliant colouring that added to the picturesqueness of the reception. The Sultan stood on a crimson satin mat, spread over a blue cloth carpet, and behind him was his gilt divan. His body-guard was composed of picked youths, sons of noblemen of all nations over which a Sultan rules—Albanians, Greeks, Arabs, Egyptians, Servians, Montenegrins, and Circassians—each in his national costume. The Arab dress was the most splendid—the cloak of crimson velvet, richly embroidered with gold, the hood worn over the head. The gay costumes of the Arabs, Albanians, and Montenegrins contrasted strongly with the Pasha's tight black coats, only relieved by their decorations and gold embroidery. It is a noteworthy fact that the various personages received by the Sultan were satisfied with kissing the crimson scarf held by an officer who stood by the side of their ruler, whose person was considered too sacred to be touched. The Salamlik ended with a shout from the people of "May the Sultan live a thousand years!"

### MURAD EFFENDI'S "HATT."

An Imperial "hatt" was read, on Thursday, June 1, at the Porte announcing the maintenance of the Cabinet in power, the abandonment by the Sultan of 60,000 purses to the State from the Civil List, and the relinquishment of all revenues arising from the private property of the Crown. The decree recommends that an equilibrium of the Budget should be effected, that the position of the finances and the state of public education should be immediately improved, and that the Council of State and Ministry of Justice should be reorganised. It instructs the Ministry to devise a form of government the most suitable for all subjects of the empire without distinction, so as to secure liberty to every individual. In conclusion, the "hatt" expresses a hope that the bonds of friendship subsisting between the empire and all foreign Powers will be drawn still closer; and his Majesty finally proclaims that he has ascended the throne by the grace of God and the will of the nation.

### THE DESPOTISM,

or system of personal Government, with which Turkey was afflicted is thus lucidly explained by the *Morning Post*:—

"Under the fundamental laws based on the Koran, the will of the Sultan was absolute when not in opposition to the sacred book; but the legislative and executive authority was exercised under the supreme direction of the Sultan by the Grand Vizier, the head of the temporal Government, and the Sheik ul Islam, the head of the Church. The first presides over the Divan or Council of State, and the second over the Ulema or religious governing body. The Divan is divided into eight departments, or Ministries, or nine, including that of the Interior, which is held by the Grand Vizier. These are:—War, Finance, Marine, Commerce, Public Works, Police, Justice, and Public Instruction. The whole empire is divided into vilayets, or governments, which are subdivided into sandjaks or

provinces, and kazas or districts. A vali, or governor, representing the Sultan, and assisted by a council, is at the head of each government. Under the late decree each province, as well as each kaza, was to have had its own council, subordinate to the general councils of the Governments, and all these were to have been elected, Christian and Mussulman being alike eligible for any position."

### THE SULTAN AND THE BONAPARTES.

The *Figaro* tells a strange story concerning the late Sultan—to wit, that he was a connection of the Bonapartes, his grandmother having been a relation of the Empress Josephine. The mother of the Sultan Mahmoud was, in fact, Mdlle. Aimée du Luc de Rivery, who belonged to one of the oldest families of Martinique, allied by several marriages with the Tascher de la Pageries. As for Mdlle. Aimée, she was sent to France to be educated, and was returning to the West Indies when the vessel on board of which she had embarked was captured by a corsair. Taken to Algeria, she was sold to the Dey, who made her a present to Abdul Ahmed, who was captivated by her beauty, her grace, and her talent as a musician. She became favourite, then Validé on the birth of Mahmoud, father of Abdul Medjid and Abdul Aziz. The adventures of Mdlle. Aimée, who, if she did not (like Mazeppa) "cross the desert to a throne," but the sea, to occupy the first place in the affections of the Sultan, have formed the material for more than one novel in France. It is curious to note that the Bonapartes are allied both to the Czar and the Sultan, and this through the female branch—the Tascher de la Pageries allied to Mdlle. Aimée, the grandmother of two Sultans, and Prince Eugène Beauharnais, the son of Josephine, marry into the Imperial family of Russia, his son being now Duke of Leuchtenberg.

### WHIT MONDAY IN A MUSEUM.

The crowded state of the South Kensington Museum on Whit Monday was one of the strongest proofs that could be adduced as to the desirability of throwing open our museums and picture-galleries on Sunday, the one day in the week when, with the exception of holiday time, the people have an opportunity of inspecting the treasures of art and science collected in national institutions. This fact being dwelt upon, however, in "Topics of the Week," we need here merely add a few remarks explanatory of our centre Illustration, which gives some idea of the numbers attracted on Whit Monday to view the curiosities gathered together in what used to be known as "Brompton Boilers."

Our Illustration represents the North Court, the centre of the older part of the museum buildings, which contains the casts of Italian sculpture and architectural models. It may be entered from the South Court, where is the Loan Collection of Works of Decorative Art. Or it may be approached from the cloisters and galleries on the west side in the new buildings, which are chiefly occupied by the library, the refreshment-rooms, the exhibition of school desks, globes, maps, books, and teaching apparatus; the food materials collections, the collections of ivory carvings and of antique ornamental furniture, on the ground floor; and by the staircases to the upper galleries, containing the porcelain and pottery and the pictures by British artists. All these apartments are situated to the left hand, in the view which our Illustration presents, looking towards the fernery, the spectator being supposed to have come through the South Court, and to stand now turning his back upon it. The principal objects by which he is here surrounded are, to the left hand, the huge plaster-cast of a section of Trajan's Column at Rome, with its bas-relief delineations of the Roman wars in Hungary; the fountain of Munich, with a statuary group of Perseus cutting off the head of the Gorgon Medusa; the Florence statue of David, as a naked youth, by Michael Angelo; the Grecian biga, or two-horse chariot, copied from that in the Vatican; and the great marble pulpit of the Pisa Cathedral, or Baptistery, with its numerous supporting figures. To the left hand is another stately and capacious church pulpit, likewise at Pisa; with the very interesting sepulchral monument of Sir Francis Vere, in Westminster Abbey, which consists of four kneeling knights, in Elizabethan costume, holding up a board with the armour of the deceased. On the same side, too, are found the great clock, the model of the Prince Consort's